2:Seligman & Seligman E-5 (1909-1910) 1932
FJ23 Shilluk FJ23

when the mosquitoes are really bad the cattle are tied for the night in the open, generally in the centre of the village. Fires of dried cow-dung are kept smouldering all night, and the herdsmen smear themselves with the ashes. In the dry season when the grass gives out the young men and boys drive the cattle long distances to fresh pastures; the Shilluk of the White Nile cross to the eastern bank, those of the Sobat migrate to the lagoons to the south of Sobat.

Fish are speared and trapped, and the hippopotamus, the flesh of which is greatly esteemed, is harpooned. The Shilluk, who are by no means expert trackers, hunt by surrounding an area and spearing the animals as they attempt to escape from the contracting circle, but game procured in this manner plays only a small part in their diet.

The Shilluk are excellent craftsmen. The thatching of the royal shrines and those of Nyakang is perhaps the best in the riverain portion of the Sudan, and this applies equally to their iron work, though they do not extract the metal from the ore but obtain it by trade—formerly from the Dinka, now from the white man. Their spears are the best that we saw in the southern Sudan. There is no special group of smiths, and iron-workers are not despised. They make good but not remarkable pottery. Their dug-out canoes are necessarily small, as the only wood is the *doleib* palm (*Borassus flabellifer*). In the north, where other wood is available in small quantities, the sides of the canoe are commonly heightened by built-on strips; possibly this practice is modern, but it is not absolutely new, as we noted it more than twenty years ago. Besides canoes, the Shilluk make small rafts of ambatch which resemble the reed rafts of the ancient Egyptians.

Regulation of Public Life

The Shilluk king is absolute head—temporal and spiritual—of a state whose territory is divided into a number of provinces, each administered by a chief directly responsible to the sovereign and acting as his proxy. We are indebted to Mr. Heasty for the following account of the areas into which the country is divided. The two main divisions are Lwak and Gar. The former comprises all the country south of and including the capital Fashoda, with its provincial capital Kwom, and here resides one of the great territorial chiefs mentioned

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

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weighty ceremonies, in order to keep the crocodiles away; this forms an important part of the duties of the witch-doctor; vide page 172. All the youths and boys over ten years accompany the herds, leaving their homes for several weeks or even months, and enjoying the free life in temporary huts. When after the first rains the new grass springs up, they return home. The struggle for the best pasture grounds very often becomes the cause of bitter quarrels, and has in the past not unfrequently led to tribal wars.

231 GOATS SHEEP FOWLS DOGS

The Shilluk goats have rather high legs, they almost unvariably look thin and not well fed; their colour is mostly grey, but black ones too are not unfrequent. The sheep have no wool, but hair. They have a kind of mane on shoulder, neck and breast, the rest of the body being covered with short hair. Most sheep are white, brown-white, or black-white. — A race of small fowls is kept, but the natives do not make much of them; many chickens are stolen by snakes and other small animals. — Dogs are very numerous, they are a kind of greyhound, of red or yellow colour, and have a black, long snout. They are exceedingly quick in running and most clever in jumping. They overtake gazelles with easiness, and are much used in hunting.

224 [411] HUNTING

Hunting is practised by all men occasionally, but is, as a rule, not very successful. They use spears, clubs, and traps in killing or catching animals. Sometimes, chiefly in procuring animals whose skins form part of the revenue of the king, all the people of a village assemble for a hunting match, vide page 125; a large circle is formed, and the animals inside it, when wishing to escape, are killed. When an animal is wounded, but runs away, they will persecute it for days, till it breaks down. The skin of a killed leopard belongs to the king, and could, at least formerly, be worn by privates only by special permission of the king. A lion's skin is considered as evil, and is not worn.

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Hippopotamus hunting is done by combined parties in canoes, harpooning the animal and dispatching him with spears, when he comes to the surface to breathe.

226 FISHING

Their way of fishing is that with the round barbed spear, and with traps, which are made of corn stalks and reed. Fish-spearing is done in muddy water, where they cannot see anything below the surface, and therefore cannot aim. But nevertheless by this rude mode they sometimes have good results, the fish in the White Nile and Sobat being numerous and large. Sometimes they carry on fishing during the night time by holding burning grass-torches over the water, and thus enticing the fish, which are then speared. In recent time nets and fishhooks are bought from the white people, and are employed in fishing.

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463 HANDICRAFTS

The Shilluks practise a great number of crafts, which are carried on in families for generations, the father and mother imparting their skill to their children.

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

A certain man, a prince, whose name was Buk Dè Jǫk Buin Dānyimǫ, carried on a law-suit. Buk was a good man; he had a slave, whose name was Oshangǫ. He carried on the law-suit with Ayik, in the court of king Nyakwachǫ. And his servant ran in front of him (or: came instead of him, viz. of his master), and was stabbed by Ayik with a spear, so that he died. (As a punishment for this misdeed) the village Ogwǭrǫ (which was the village of Ayik) was destroyed by the king; the children (of the village, or of Ayik) were caught, and Ayik was brought (banished) to Detang.

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33. A killed Crocodile is the Property of the Magistrate.

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Kɛ́ń mak nam, ka tɛ̄rǫ kɛ́dǫ[1], *ka tɛ̄rǫ nīnɨ gat, ka bóɨ mɛ̀n peń, ka rech e bɛ̄nǫ, ka bǫɨ mā̄go kɨ rech, ka jɛ̄ ṭā̄dǫ, ka jɛ̄ chāmǫ. Ka wǫu rū, ka maye bɛ̄nǫ, ka tɛ̄rǫ mā̄ggǫ, ka ńań ka kɛ̀l, ka e makǫ kɨ ḍā̄ṇ. Ka tɛ̄rǫ rɛ́ŋa wǫk, ka tyɛ́ń tɛ̄k e dɔ̄ńǫ, ka ḍā̄ṇ kūl gɛ wǫk, ka ńań nɛ́ké. Ka tɛ̄rǫ kā́ wǫk, ka jāke bɛ̄nǫ, ka gɛ pɛ̄chǫ: ńań a gwɔ̄k edi? Kine: e nɛ̀k! Kine: dɛ ɛ ya kɛ́ń? Kine: nut. Yech! Ka yech. Ka e ko: ńólé, bā gik lā̄ggǫ. Ka kiṭe pach lā̄gǫ, ka tɛ̄rǫ bɛ̄nǫ chɛ̄, ka ńań ṭūl yi jāgǫ, ńańe lā̄gǫ. Ka e chwǫṭǫ jɛ̄, ka jāk dwai, ka e chām; tɛ̄rǫ ko: ɔ̄, ńań an dɔ̄ch. Ḏyɨ́ mɛ̄kǫ ka ńań mɛ̄kǫ kwáń, ka chām yi tɛ̄re yau.*

Ka jāgǫ e chwɔ̄tǫ, ka tɛ̄rǫ bɛ̄nǫ, ka e pɛ̄chǫ kine: wuna yik jūk, ya peńa gíche mɛ̄kǫ, gnā́ kwāńu kɨ yey nam kâ; kine: á gin á́ṇò? Ya peńa kwɔ̄l. Kine: é, kúchè wǫ́n! Kine: é, faṭe ńań a chām kɨ pay ńate? Kine: ɛ̂, e chāmǫ, ńwǫle ńań ṭǭṇǫ. Kine: é, chɔ̀lá! Ka e kyɛdǫ, kine: ya ba chudǫ. Kine: ɛ̂, wa kā Bachōdǫ. Kine: é, wa kɛ́dǫ.

Ka gɛ kɛ́dǫ, ka gɛ wiṭa Bachōdǫ, ká gɛ̀ gɔ̄ńò, kine: wuo (wuę), yá ḍálè yi kwǫ́p kwǫfe ńate; kwɔ̄l a chámè ɛ́n, kwɔl lā̄gǫ. Kine: ɛ̀, yi chama ṅǫ, ńate? Kine: wuo, kúchè yán. Riṭ e ko: grɛ, (γɛ́dɛ́), kɛṭ chōl kɨ ḍǫk gá pyàrǫ, kɨ ḍā̄ṇ! Ka e bɛ̄nǫ, ka e chudǫ ḍǫk gá pyàrǫ, kɨ ḍā̄ṇ; ka gɛ kól kōle riṭ, ɣ tɛ̄re líne[2]*, ka gɛ rūmǫ.*

It was at the time when the river was barred (shut up for fishing), and the people slept on the river bank, and the net was sunk down on the bottom of the river, and the fish came, and the net caught fish, and the people cooked and ate them. And when it grew morning, the fishermen came, and the people went fishing again, then a crocodile was speared, and it seized a man; the people became afraid, and ran away, but those among them who were brave, remained; they brought the man who had been bitten by the crocodile out on the river bank. Then they killed the crocodile, and went out of the river (taking the crocodile with them). The chiefs came, and asked, "What about the crocodile?" They answered, "It is killed." They asked again, "But where is it?" Answer, "It is still here." The chiefs said, "Skin it!" And it was

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[1] "When the river was caught, and the people went".
[2] that the people might hear.

Some Observations of a Fieldtrip among the Shilluk

Mohamed Riad

131 The Shilluk occupy a country that extends from 10°45' E. to 9°15' latitude. Particularly the west bank of the WHITE NILE from about 5° kilometers north of Kaka to approximately 30 kilometers east of Lake No. There is also a Shilluk pocket within Northern Nuerland. Thus they occupy the right bank of the White Nile from near Lodok to the confluence of the Sobat. They also extend some 60 kilometers up the Sobat river, mainly on its northern bank.

361 The Shilluk settlements, if they can be called villages, are situated from about half a kilometer to a kilometer off the river bank giving the impression of beads hung on a string(1). Also, on the banks of the khors i.e. seasonal streams which discharge into the Nile, rising from the west or east and sloping toward the Nile, Shilluk settlements are to be found. The breadth of the Shilluk land does not exceed a five hour march from the banks [311] of the river(2) and there is a no-man's land which stretches back to the west till the Nuba-Hills. This is used as a dry season (winter) grazing land by both Shilluk and nomad Bagara Arabs, but the Shilluk do not, as a rule, pasture their cattle so far to the west. This area is quite well-known only in those areas where roads go up from the river banks to the Nuba mountains. 133 The hydrology of this area is not known although some khors intersect it with courses estimated as parallel to the Nile and joining other khors to discharge seasonal waters into the Nile north of Kaka.

[171 The Nile is the main waterway in the Shilluk land and because the Shilluk have a comparatively long water front they are the most skilled 228] fishermen of the Nilotic group. The most important khor is one called Collo which takes its waters from the Nile, or more precisely from the bank-swamps against Malakal and runs parallel to the Nile separated from it only by a stretch of comparatively high bank, one to three kilometers broad, and then discharges again in the Nile south of Kodok. Again there is another khor called khor Arepejar which rises from the west and discharges into the Collo. (3) This khor is of almost no hydrological importance, but of a great significance in the realm of Shilluk cosmology and spiritual thinking. This khor is [79 the boundary between the two religious provinces into which Shillukland is 631] divided. On its banks one of the important rites of king installation takes place.

132 The Shilluk country is more or less a flat land covered with 133 Savannah grass and with occasional clusters of trees, mainly along river 137 and khor banks. The most famous tree is the Dolob(Borrassus aethiopum) which grows in beautiful groves on the Nile banks. The rainy season begins in May but occasional showers heralding the rains occur at the end of March and early April. The dry season begins near the end of October. Rainfall is heaviest in the south. Here is the mean annual rainfall at our stations:-

Fangak	(9°05'N)	1187 mm
Malakal	(9°32')	737 mm
Kodok	(9°55')	682 mm
Renk	(11°45')	566 mm

16: Cann G-5 (ca. 1928)1929 FJ23 Shilluk FJ23

233 512 857 the depredations of hyænas, and the boys of from ten to fifteen years to clear up the standings of the cattle, collect the head ropes, and clean out the *luaks*.

By the time the boys have finished their duties the cattle are brought back to the village for milking, and the small boys leave with their herds of sheep and goats for pasture and are not seen again until nearly sunset.

[556] Milking is accompanied by much grooming and cleaning of the cattle, and is one of the proudest hours of the Shilluk's life when he handles his beasts in view of the world.

293 512 883 At about 10.30 a.m. the cattle are driven to their damp pasture accompanied by an escort of fighting youths who are responsible for protection against wild beasts, reptiles and predatory human beings.

[226] Cattle and sheep herding by day is the work of youths and boys, and is full-time employment from dawn to dusk—varied by a certain amount of fish-spearing as a recreation—so we will leave them to their duties and turn to the older men to see to what extent the stigma of laziness applies to them.

241 462 512 [361] At the time of writing the first rains have fallen, so every able-bodied man who is not engaged in cattle herding leaves for his cultivation area—which is generally at least three miles inland from the village—before dawn; this early start becomes of vital importance when the dura is first sown, as the guinea-fowl descend from the trees at dawn to consume the seed sown on the previous day, and the cultivator is thus unable to leave his plot until after dusk, when these fowl have gone to roost.

462 512 Women bring food and water to the cultivator twice a day besides carrying out their ordinary household duties which we will now survey.

[361] 392 415 482 Shilluk villages for freedom from mosquitoes and other reasons are usually situated from one to three miles away from the Nile, and before dawn one or two women or girls from each house have to go to the river to fill all their available earthen pots and gourds with water for the use of the house before the men go away to work; the ordinary earthen vessel or *puk* when full weighs between thirty and forty pounds, and two or even three trips have to be made to the river daily to supply the needs of the home, so water carrying can only be done by the stronger women and girls.

17: Pumphrey G-5 (1934-1938) 1941
FJ23 Shilluk FJ23

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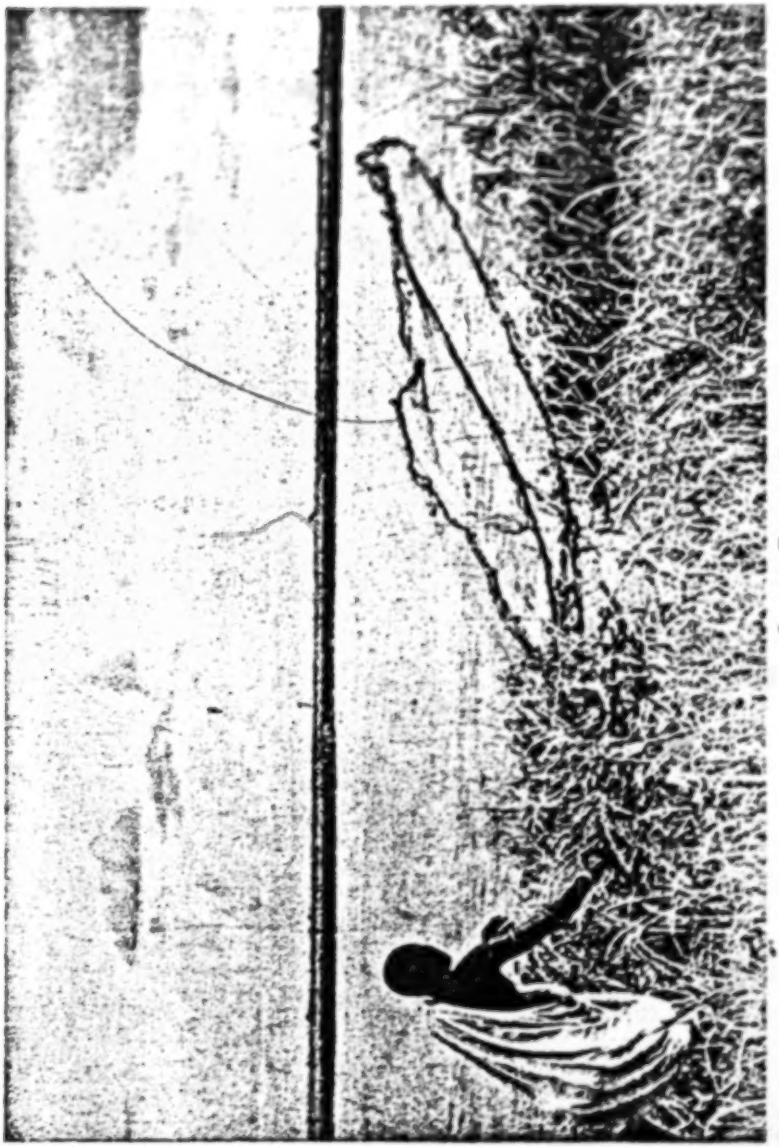

P.P.S.

Shilluk Fisherman

[FACING p. viii]

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

a small hole for entrance, no Shilluk may dare to build himself, say, a square hut, or improve the light and ventilation of the traditional dwelling by putting in a window.

The Shilluk is a fine fisherman, adept in the use of harpoon, fishing spear and net. The harpoon he uses consists of a loose barbed head of iron which is fitted into the socket of a long bamboo pole to which it is attached by a length of thin but extremely strong twine. When a large fish is caught on the barb, it jerks the head from the socket, and is then played by the fisherman until he is able to finish it off with his fish spear. The spear itself is normally used in the shallows of the river or swamp; the man casts it repeatedly into the soft mud as he walks along, hoping to spear the mud fish which lie in great numbers under the surface.

The use of the net by an expert is a delightful thing to watch; the net is large, fine-meshed and circular in shape, weighted round the edge with pieces of lead. The fisherman gathers it in folds over one arm and casts it with a clean, effortless sweep; it falls lightly on the water in a perfect circle, sinks slowly to the bottom and then is slowly gathered in. If it is empty, it is folded and cast again with the same easy, graceful motion.

Fishing is done all the year round by individuals, but the real season is from March to May when the river and the large inland water-courses (the khors) are at their lowest level. During this time several villages will combine together to fish a certain khor, and as women as well as men join in, it becomes a real community effort. The day before that appointed for the fishing, men will go to the khor and block up its outlets, then on the day itself there is a general exodus from the villages, the men carrying harpoons and spears, and canoes if the river has to be crossed, the women carrying heavy nets, and cooking pots too if the start is early. Arrived at the khor, the women fix the nets on poles firmly pushed into the deep mud, side by side, right across one end, leaving no way of escape. The men line up abreast at the other end and move slowly towards the nets, thrusting into the mud

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

226 with their harpoons and spears and driving the fish before them. The fish that escape the spears and are caught in the nets are collected, and the operation is repeated again and again until the late afternoon when either the fishing or the fishermen are exhausted and the party returns laden with the burden of the catch. It sometimes happens that the fishing is not successful, and the fishermen return with a very poor load, or even nothing at all. Once I met such a party coming back dejected from a full day's fruitless toil; all that they had to show as the result of eight hours' strenuous work in the sun was a large rat dangling from the end of a spear. On another occasion the fishing had hardly begun in earnest before one of the men was seized by a large crocodile. I am sorry to say that his companions in their panic ran off and left him to his fate, but he attacked the brute with his spear and managed to free himself. Needless to say, the fishing was [797] abandoned for that day. The Sisters nursed the victim, whose thigh was badly lacerated, and after some months, thanks to their care, he recovered completely. When these communal fishing expeditions take place, the school might [872] as well be closed for all the learning that is done. It is just as impossible to keep the boys to their lessons, as it would be to keep a class of English boys if a cup-tie were being played on the school football field. So when the vanguard of the fishing party passes the school, we call it a day and send the pupils off. If the results are good, there are empty places in the classroom for many days afterwards, for the boys who live locally stay at home as long as the good living lasts.

224 For the Shilluk youth who finds community fishing a dull affair, in spite of the dangers of being seized by a crocodile or being harpooned by an over-excited companion, there are always the hazards and profits of hunting hippopotamus. The hippo which are so numerous in the Nile, and particu- 643 larly in the Bahr-el-Gazal, are strictly royal game. The 687 Shilluk may hunt if they wish, but a large portion of the 224 carcase must be sent to the king in Fashoda, and a hunter who refused to do this, or tried to conceal his 'bag', would